THE PACIFIC

VOL. LXIV SAN FRANCISCO AND BERKELEY, CAL. MARCH 4, 1914 No. 9

Pac Theo Sem
Reading Room

NOEL.

Star-dust and vaporous light,
The mist of worlds unborn,
A shuddering in the awful night
Of winds that bring the morn.

Now comes the dawn: the circling earth;
Creatures that fly and crawl;
And man, that last imperial birth;
And Christ, the flower of all.

—R. W. Gilder.

PACIFIC

THE PACIFIC

Established 1851.

Representative of the Congregational Churches of the Pacific Coast. Subscription price, $1.50 per year.

Published weekly by the Publishing Co. of The Pacific, at 447 Minna St., San Francisco. Entered as 2nd-class matter.

(The editor and manager is at 2716 Hillegass Avenue, Berkeley, and prefers to have all letters so addressed.)

W. W. Ferrier - - - - - - - Editor

2716 Hillegass Ave., Berkeley

H. V. Hartshorn, Los Angeles, Southern California Editor

517 N. Lake Street.

Special Departmental Contributors.

J. W. Buckham—Current Thought and Literature. A. W. Palmer—Social Service. G. W. Hinman—Missions. A. B. Patten—Young Peoples' Work. J. B. Orr—The Sunday School.

THE MOST IMPORTANT PROBLEM OF THE TWENTIETH CENTURY.

The Rev. Dr. Sidney L. Gulick has expressed it as his conviction that the most important problem of the twentieth century is the one of securing the right relations between the East and the West. To this end, Dr. Gulick, after years of eminent service in Japan, is now in this country and is giving out the results of his study and experience in the Orient in a way that is certain to bring large good to the world.

Recognizng the fact that the Pacific Coast cannot endure free Asiatic immigration; that, coming here in large numbers, the Orientals could not be assimilated, and would render impossible the success of the American experiment in democracy, he has a plan which he believes will harmonize California and Japan. It provides for the entrance into this country of only a very small number of Japanese and other Orientals; but it is quite satisfactory to Japan.

It ought to be satisfactory to every American citizen. We believe that it will be wherever it is understood.

Dr. Gulick presented this new immigration policy to President Wilson and to Senators and Congressmen recently and all were greatly impressed by it, and it is evident that it will have at an early date most earnest consideration.

When Dr. Gulick first approached certain members of Congress they seemed to have the thought that he had in mind something that would involve such concessions to Japan as would not be at all agreeable to citizens of the United States in general. But conversation of a few minutes led them to remark: This is interesting; this is instructive; we want to hear more of this; this is worthy most careful consideration.

It is significant that the leading subordinate in the Department of Immigration, of which Mr. Caminetti of California is the head, has said of Dr. Gulick's plan: "It is a beautiful plan; most thorough-going and satisfactory." This man has been in that department for sixteen years, and evidently is influential in shaping policies. Mr. Caminetti himself was very cordial, and seemingly favorable. Dr. Gulick came from his interview with President Wilson deeply impressed by his considerateness and evident desire to find the right and to pursue it.

It is worthy of note that Senator Smith, who is chairman of the Committee on Immigration—a man who at the beginning of an interview was unsympathetic, became in a short time deeply interested, showing that he believed that before him was a man listening to whom on this great problem was well worth while.

Dr. Gulick's plan was set forth briefly in The Pacific a few months ago. He suggests a new immigration law which would allow only a maximum annual immigration from any country of a fixed percentage of those from that country already here and naturalized. He suggests five per cent, saying in that connection: "The valid principle for such a law is the fact that the number of new comers we can assimilate from any land depends on the number of those from that land already assimilated. These know the languages, customs and ideals of both lands and exercise predominant influence on newcomers."

"This would admit 405,000 Germans, though only 27,788 came in 1912. As against 82,979 Britishers it would admit 363,500. But Russian immigrants would be reduced from 162,395 (in 1912) to a possible maximum of 94,000, while Italian immigrants would be reduced from 157,134 (1912) to a possible maximum of 54,850. The five per cent rate would admit only 220 Japanese and 738 Chinese immigrants."

Dr. Gulick would, with this restriction on immigration, make eligibility for citizenship personal, not racial. He would have provision made for bureaus of education and naturalization. Certificates of graduation from the bureau of education and of good behavior from a bureau of registration should be essential to naturalization. Among Dr. Gulick's suggestions is this:

"All new citzens should take the oath of allegiance to the flag on the Fourth of July; on which day there should be processions with banners and badges, welcome orations and responses."

Here is a man who by years of study and work therein has familiarized himself with the Orient in an exceptional manner and to an exceptional degree. He has the Christian spirit and a world consciousness. He believes that on this plan can be solved not only the perplexing Japanese problem, but also the dreaded "yellow peril"; that "it would put America right with Asia, help to promote the uplift of China, and secure our share of the enormous commerce which is to develop between China and the West in the near future."

Here is Christian statesmanship! Our thought is that Dr. Gulick has come to the homeland for such a time as this. It will be gratifying to every lover of mankind that in his presentation at Washington of his suggestions he has made so great an impression.

Dr. Gulick is engaged now, under the direction of the Federal Council of Churches, in a lecture tour of the country, presenting his immigration plan in the great centers of influence, and evidently is moulding sentiment aright. He will be in California again soon, and it is to be hoped

that his plan will meet everywhere in the state the cordial welcome which all our thoughtful people here to whom it has been presented have already given it.

SOME UNWARRANTED CONCLUSIONS.

In The Pacific this week will be found quotations from some Presbyterian papers in which it is stated that Congregationalists are to be classed as Unitarians if they hold to such views as are expressed by Dr. Aked and Dr. George A. Gordon. We hope that the Presbyterian brethren who have made these misguided declarations will hasten to right themselves. Their conclusions are unwarranted. A reading of Dr. Gordon's book, "The Christ of Today," will indicate, it seems to the present writer, that he is not Unitarian in his positions. Dr. Gordon claims that in Jesus there is a union with God that is absolutely unique, and he declared: "The assertion that Christ cannot be 'very God of very God,' in a sense infinitely beyond what may be truthfully said of all other human beings is sheer intellectual presumption, is indeed dogmatism of the worst kind."

Dr. Gordon in that book and elsewhere pays tribute to Unitarians. He thinks that they have helped immensely to bring a right estimate of the humanity of Christ; but as to the divinity of Christ there is an immeasurable distance between his views and those of the average Unitarian. The same can be said as to Dr. Aked.

DEFENDERS OF THE FAITH.

Among our valued "exchanges" is "The Herald and Presbyter," a Presbyterian journal published in Cincinnati. It is a courageous defender of the faith—the faith as its editors understand it. Those who differ with them always have kind and courteous treatment. For years we have turned to the "Herald and Presbyter" for the best comment along the old lines of Christian interpretation, but have been unable to accept considerable of its reasoning.

In recent issues the Herald and Presbyter has been marshaling all the current declarations to the effect that disbelief in an infallible Bible, and in certain doctrines not regarded today by devout and scholarly men in all denominations as essential to the Christian faith and life, marks a man as an unbeliever and infidel. All of the quotations which we give elsewhere, except from The Continent and The Congregationalist, we find on the pages of the Herald and Presbyter.

Our contemporary quotes a San Francisco Methodist minister as having said:

"I don't regard Dr. Aked's latest doubts as being of any great importance in themselves. And I can't regard them as half so consequental as do some of the ministerial brethren who have fancied that Dr. Aked is making it necessary for them to bolster up the throne of the Almighty."

Then follows this paragraph: "We ask our Methodist papers whether the Methodist Church indorses the statement that such utterances are unimportant and whether it justifies the contempt cast on ministers who think they are important. The Presbyterian Church stands for comity and federation, but neither comity nor federation will long stand if we are to have attacks from Methodist and Congregational ministers on the essential doctrines of the Gospel."

We regret that The Herald and Presbyter, after it quoted The Pacific as declaring that belief in the divinity of Christ does not hinge on belief in the doctrine of the virgin birth, and that those who believe the doctrine should not deny others who do not believe it the name of Christian—we regret that it did not at least mention the fact that great Presbyterian theologians like Professor Denney and Professor Hugh Ross Mackintosh of Scotland hold that it is not an essential article of faith.

We believe that the religous papers whch do not let their readers know what great theologians, devout and scholarly men, in all denominations, are saying, are culpable. In one way and another all these ideas will come to them, and The Pacific believes that it is better that they should come with fair and unbiased comment through the columns of the religious press rather than through the daily papers and in other channels.

As to what Methodists think on some of these matters concerning which "The Presbyterian" and "The Herald and Presbyter" are so exercised, we point to what the Rev. Dr. Terry, professor of Christian doctrine in Garrett Biblical Institute, a leading Methodist theological seminary, says concerning an Infallible Bible. It is from his great work on "Biblical Dogmatics," and is in part in the editorial which follows.

SUFFICIENCY RATHER THAN INFALLIBILITY.

Doubtless it will be of value at the present time for people to know what leaders of thought in the Methodist Episcopal Church have to say concerning the "infallible Bible" dogma. We quote a representative theologian in that church, the Rev. Dr. Milton S. Terry, professor of Christian doctrine in the influential theological school, Garrett Biblical Institute, in Chicago. Dr. Terry says:

"We maintain the **sufficiency** of the Holy Scriptures as a guide in the way of salvation through Christ; but the dogma of infallibility is no essential part of the true Protestant principle, but only a cause of confusion and error."

"These Scriptures contain the treasured revelations of ages and generations of law-givers, prophets and apostles, and also the record of the words of Christ himself. That they are and were intended to be, by the help of the Holy Spirit, the surest guide to the knowledge of the eternal truths of God, and the 'sufficient rule of faith and practice' became the formal principle of all the reformed churches of the Christian world."

It is irrelevant, says Dr. Terry, to reply to the request for incontrovertible proof that the Bible is not infallible, that God is infallible. "The Bible is not God. He is invisible and far beyond us; but the Scriptures are open to our personal inspection and were written by men of various times and of various degrees of culture and knowledge. The real question here is not about God's personal perfections, but whether he has actually given us a book which determines inerrantly and infallibly for mankind all matters of doctrine and of morals. We maintain that such infallibility is not found in man or in books."

The Rev. Dr. Charles R. Brown, now dean of Yale Divinity School, and who had his early theological training in the theological department of Boston University, has long held similar views. Dr. Brown says in one of his books: "Suppose the writers of the original Hebrew and Greek documents were infallibly inspired. They never

claimed to have been, but suppose according to the theory that they were. In that case the original Hebrew and Greek manuscripts would have contained the veritable words of God. But we have none of these. We have copies, and the various copies do not always agree. Careful scholars tell us that over one hundred thousand variations occur in the oldest and best manuscripts we have—variations which crept in from time to time through the process of transcribing these writings. And these differences are not always trifling."

Furthermore it is evident that to insure an infallible Bible infallible translators and interpreters would be necessary.

Among the minor things going to show that we do not have an infallible Bible are such errors as that in Matthew where quotation is made of Jeremiah the prophet when it should have been Zachariah. Also Mark's mention "in the days of Abithar, the high priest," when the account in Samuel gives Abimelech as high priest at that time. Evidently errors of memory, on the part of the writers, and not introduced by the copyists.

WHAT SOME OF THE CHURCH PAPERS SAY CONCERNING DR. AKED'S STATEMENTS OF BELIEF.

The Presbyterian, published in Philadelphia, a very conservative paper from away back, remarks:

"As The Presbyterian announced last week, Dr. Aked, in his San Francisco pulpit, has formally declared that he does not believe in the virgin birth of our Lord. He is then consistent to add that the divinity of Christ is a question of quantity and not of quality. There is a divinity in every man, but much more in Christ. Of course, this is bald Unitarianism. Its announcement brought out distinctly some important things. First of all, it brought out the important protest of the Presbyterian ministers, wherein they refuse a part in the Church Federation if Dr. Aked is to remain as its head. This shows that the time is past for a man to make such statements, and then receive the acquiescing indorsement of faithful and believing men. If after such frank and decided statement the Congregational Church of San Francisco retains Dr. Aked, then it must be known that the bearing of the Congregational name does not distinguish a man or a church from Unitarianism. The lines of honest distinction are being drawn, and it is all in the interest of truth and righteousness. Let it go on. The infallible Bible and Christ as God and Savior is the meeting place for believers, and the rock of offense and separation between believer and unbeliever."

The Great Lakes Presbyterian and the Pacific Presbyterian are published in Chicago, and use matter in common. These two papers ask "Is federation a short cut to disruption?" and say:

"From Boston and San Francisco the answer seems to be 'Yes.' Dr. George A. Gordon, pastor of the New Old South, has lately published his objections to the present trend toward organic unity, affirming that a 'Holy Catholic Protestant American Church would give me much uneasiness if it should come into existence to-morrow.' Dr. Gordon recognizes that he is not in sympathy with the evangelical position of the great bulk of Protestant churches, and he does not seem to desire a federation in which he and his followers would form an inconsiderable minority. From San Francisco comes the report of trouble in the federated council of that city, a number of Presbyterian ministers having expressed an unwillingness to meet under the presidency of Dr. Aked, the Baptist-Congregationalist, who lately took occasion to deny the supernatural conception of Jesus Christ, cutting out of the gospels and the creed that our Lord was 'born of a virgin.' There is no occasion for surprise in these acts or deliverances. The two schools have never coalesced and it is safe to say they never will, although they may be forcibly held together for a short time by denominational interests or the income from endowments. The attempts to yoke together Arius and Athanasius have gone on for 1,500 years and they are as futile as ever. But orthodox Trinitarianism is stronger today in our whole country than it was in New England when the split came there a hundred years ago, and should it come now and run through all the States it would be found that the wing led by the Arian teachers would look like a Mexican 'army'—made up of more generals than privates."

The Continent, published in Chicago, a paper which we have long regarded as the most representative and influential among Presbyterian papers, has the following:

"No doubt the ministers of San Francisco have done the sensible thing in refusing Dr. Aked's offer to resign from the presidency of their city ministerial association. The call for the resignation arose just after Dr. Aked had preached a sermon showing that he did not receive the virgin birth of Christ in his own personal creed. And that demand would have been quite proper if this ministerial fraternity were any sort of organization responsible for the theology of its members; in that case Dr. Aked's utterance would have involved other members, and some sort of protest from them would have been necessary. But a local interchurch ministerial association is not of a theological character. Its object is not doctrinal but moral, and no man is out of place in its membership who helps bring to bear on his city the moral power of Christ. With Dr. Aked theological eccentricity is nothing new. Undoubtedly when he was elected president of the association he believed just what he does now. If, then, he was ever an acceptable leader in the moral aims of the minsters of San Francisco, his usefulness has not been changed by the sensational prominence which the newspapers have chanced to give one not uncharacteristic sermon of his. We are sure that the orthodox preachers of the city have not compromised their own testimony to the church's historic creed, yet they have held together the solid front of the Protestant ministry for civic influence. They seem to have worked out a rational solution all round."

The United Presbyterian expresses itself in the following way:

"Last week Dr. Aked emerged into nation-wide notoriety because of sermonic declarations in which he placed himself in the ranks of those who deny the virgin birth and the divinity of Jesus Christ. Along with this disavowal of these fundamentals of faith, there doubtless goes the casting aside of other things held to be of prime importance by the evangelical churches. If he so believes he does well to avow it, and he should also fall out of the ranks in which he has been marching and take his place with those who prefer a humanistic and rationalistic religous fellowship."

The Journal and Messenger makes this comment:

"Aked is practically a Unitarian, and has been for the past twenty years. He is a bright man and preaches bright, taking sermons, but he should have no place in an evangelical church. While yet in England, he was a grief to the late C. H. Spurgeon, and has been a grief to evangelical Christ-lovers ever since. He has never concealed his opinons, and the only fault to be found with him is that he is where he does not belong. But then the Congregational church in San Francisco knew his position before it called him to its pastorate. It wanted him and got him. Of course, it will keep him."

The Congregationalist says of the outcome that it is "a victory for tolerance." And continues:

"It is a handsome and merited vindication which Dr. Charles F. Aked of San Francisco receives from the Church Federation of that city whose presidency he had resigned because of agitation against him on theological grounds. A few weeks ago in a sermon he expressed his disbelief in the virgin birth of Christ. This led a little group of local ministers to call for his resignation from the presidency of the Federation. The resignation was promptly forthcoming, but the representatives of the churches, after hearing him personally concerning his position, voted, seventy-four to nineteen, not to accept it. The dispatches from San Francisco intimate that the minority, though out-voted nearly four to one, is still disposed to carry on its campaign against Dr. Aked. But we trust that sober second thought will lead these dissentients to abide by the decisive verdict of the majority.

"That verdict, however, is far from being an indorsement of Dr. Aked's convictions. Probably the majority of those who voted to sustain him in the presidency of the Federation accept, as do most members of the Christian Church, the virgin birth. But the vote is equivalent to a declaration that on this particular point a Christian minister should be accorded liberty. This attitude of tolerance is the right attitude. Belief in the virgin birth should not be a prerequisite of admission to the fellowship of evangelical churches. Multitudes hold it and multitudes are likely to continue to hold it, and to find it precious and inspiring and that too as the outcome of honest and careful thought; but others to whom Jesus is just as dear and necessary do not look upon it as a vital element in their faith in Christ. Such being the undoubted fact, the disciples of Jesus in San Francisco or anywhere else must give one another reasonable liberty of interpretation, presuming always that the subject is approached reverently and with utmost loyalty to him, the depth and height, the wonder and the majesty of whose nature are revealed in the gospels."

The St. Louis Evangelist, a "Christian" Church publication, remarks:

"This sore departure from the universal conviction of Christians in all ages is to be sorely regretted. When men begin to vacillate on this foundation truth they are soon in the fog of doubt and confusion of skepticism."

The Pacific hereby calls attention to some editorial comments in this issue on some of these declarations.

The kingdom of God is not a business set up in rivalry with worldly business, but a divine law regulating and a divine temper pervading the pursuits of worldly business.—Martineau.

MODERN VIEWS TO BE PRESENTED IN A GREAT PUBLIC GATHERING.

We believe that many people will welcome the announcement that representative Congregationalists have consented to speak in the evening of the 19th of March in Scottish Rite Hall, San Francisco, on some of the modern phases of religious belief.

The positions which these men will set forth are those that are held today by a large number of Congregationalists as well as by eminent theologians in other denominations. They are taught in Congregational, Presbyterian, and Methodist theological seminaries all around the world. Not in all, but in many. Not a few of the most spiritually-minded and successful preachers in this and other lands are proclaiming these views from their pulpits, and they are being taught in Bible classes everywhere. They who hold these changed views about man and God and Christ and the Bible tell us that they are more satisfying to them than ever the old views were.

Let us hear them! Let San Francisco and California and the Pacific Coast hear them! God's truth cannot be blotted out. Nothing shall prevail against Christ's kingdom—against the kingdom of righteousness. Nothing can operate to separate the hearts of needy men and women from him who is the Way, the Truth, and the Life.

> "Subtlest thought shall fail and learning falter,
> Churches change, forms perish, systems go,
> But our human needs, they will not altar;
> **Christ** no age shall e'er outgrow."

It should be remarked here that these representative Congregationalists who are to give addresses will not presume to speak for all Congregationalism. They will speak for themselves and no doubt will make it plain that their views are the views also of a not inconsiderable number of Congregationalists.

As stated last week in The Pacific, the speakers will be President Nash of Pacific Theological Seminary, the Rev. A. W. Palmer, pastor of Plymouth Church, Oakland, and the Rev. Dr. Brooks, pastor of the First Congregational Church of Berkeley and professor of homiletics in Pacific Theological Seminary.

CORNER-STONE LAYING IN SAN FRANCISCO.

The corner-stone of the house of worship of the First Congregational Church of San Francisco was laid last Saturday.

Bishop Hughes brought the greetings of the Methodists and spoke in a most cordial and fraternal manner.

Dr. Guthrie of the First Presbyterian Church read the scripture lesson, and President Nash of Pacific Theological Seminary offered prayer.

Dr. Aked sketched the history of the church from the time it began in 1849 under the Rev. Dwight Hunt. Beautiful tribute was paid by him to the Rev. Dr. Adams, who he said had "made possible the day in which we now rejoice."

In a reference to Deacon I. H. Morse Dr. Aked said: "Without whose splendid hope and skillful management we would not lay this corner-stone today."

Mention was made also of the value of the wide experience and devoted service of Mr. W. J. Dutton, the mod-

erator of the Church Society and by whom the corner-stone was laid.

The silver trowel used was presented to Dr. Aked by Mr. Dutton, with words of love, and with appreciation of his great work as leader.

WASHINGTON AND LINCOLN.

A Contrast.

(Given by I. H. Morse at the Colonial Celebration held by The First Congregational Church, San Francisco.)

There are three documents of surpassing interest in the world's history; the Ten Commandments, the Sermon on the Mount, and the Constitution of the United States;—the first, the letter of the law; the second, the spirit of the law; the third, the application of both to human government, the last expression of the intellect of the men, who, out of the experience of history, so far as they were able to read and understand history, endeavored to give to humanity the highest form of government, that would ensure absolute freedom to the individual and surround him with every safeguard to preserve those liberties, that human ingenuity could devise and human intellect frame into speech. The Constitution may be destroyed, and the American Republic disappear amid the smoke and conflict of its destruction, but written into the imperishable annals of human history it will be recorded that, for the number of centuries the Constitution endured, just so long was man, in one spot on earth, possessed of greater freedom of action and liberty of thought and purpose than ever before known in ancient or modern times.

The commanding figure in the convention which framed the Constitution, composed of perhaps the greatest intellects ever gathered into one assembly in America,—also during the days that followed, when the adoption of the Constitution by the states which hitherto had stood fast for independent government was in the balance—was the figure of George Washington: a man of the Aristocrats the aristocrat, a man who stood among his fellow men as one in whom the stream of human sympathy hardly flowed, but in whose presence injustice shrunk and shrivelled into nothingness, and whose nature would not and could not admit of any but the largest justice to every man of every walk and station in life from the highest to the lowest; he was a man of military genius, of statesmanship of the highest order, of executive ability seldom equaled, a man utterly without ambition other than to be the instrument of laying the enduring foundations of a Republic that would stand the test of time, his ideals being worked into the warp and woof of its construction.

Turning aside from the temptation, which in that day was a temptation, but which in this we can hardly grasp, thrusting aside the crown which was his for the acceptance, he gave his tempters to understand that here no king should ever wield his sceptre, and that his own action would establish a precedent that should prohibit forever the shadow of a monarch falling upon this land consecrated to human liberty at Bunker Hill, at Lexington and Yorktown.

Washington was a man in the world, but not of it. He stands apart from all his kind; his friends never got near to him; he never entered into any but the sternest realities of life; no one joked with him; no one slapped him on the back; no one called him George. Of commanding presence, he carried the dignity of the gentlemen of the old school, which forbade intimate and close relationships. His mission was to do the large things of life; to stand upon the highest peaks of vision, taking within his sweep the crying need of peoples yet unborn; to shape the destinies of an Empire in its birth. When that was accomplished, he retired to the heights that overlooked the Capital, and made that spot the pilgrimage of countless generations. And then seeing the fulfillment of his dreams he sank to rest, "by all his country's wishes blessed."

In the progress of time and the weakness of human nature, that which he had founded became the home of the slave, and the ideals which he had fostered disappeared. The idea of a Nation degenerated, in one portion of the country at least, into a federation of states; and war with all its horrors dawned upon the vision of the far-seeing and the prophets. This home of freedom, this land of civil and religious liberty, was threatened with destruction. The Constitution was to face the severest test ever put upon the keystone of human government. Where now was the commanding intellect that would meet and shape the course of events? Washington and the great minds that had conceived and set in motion this government were sleeping their last sleep, dwellers in the "Undiscovered Country from whose bourne no traveler returns." The halls of fame, the houses of the great and mighty gave no answer. As the irrepressible conflict slowly took shape, and the shadows of coming disaster fell across the land, men looked at each other with dismal forebodings. Whence should come the leader sufficient for this mighty conflict?

On the 14th of December, 1799, Washington passed peacefully away at Mount Vernon. Ten years later, on the 12th of February, 1809, in the wilderness remote from other human habitation, amid surroundings of extremest poverty, from ancestors of lowly and somewhat shiftless characters, there was born a man-child, who lived and grew to man's stature, a denizen of the forest familiar with the life of the frontiersman with its rude sports, with no schooling other than that which he gathered from his mother and later from a schoolmaster of limited attainments and fewer books.

And just at the moment when despair was settling down upon this country, by the guidance of an all-wise and overruling Providence, there appeared at the Nation's Capital, as its regularly elected President, this son of the forest, this gaunt, ungainly figure of whom it once was said: "God help this country if such as he should become its President!"

There were those at the Nation's Capital, in high places, who thought that their advice and counsel would help this untutored son of the West to bear the burdens which he was unqualified to meet. Soon something happened. Men, who expected to give counsel, eagerly awaited his speech. And out of that great heart was evolved that final manifestation of God's providence that made of this great country of ours a Nation stretching from the Atlantic to the Pacific and from the Great Lakes to the Gulf. Men may try to account for Abraham Lincoln, in vain; measured by human standards he cannot be accounted for, save that the Ruler of the Universe raised up this man of the common people to preserve and make permanent that government which Washington had founded, to stand as long as human wisdom is still held by an overwhelming love for the largest and best lib-

erty of conscience and life that human nature is capable of.

The personal characteristics of Lincoln were as remote from those of Washington as are the poles.

Lincoln was a man of warm blood. His heart beat for the individual man. He loved, and was loved by those with whom he came in contact. His tastes were simple; he knew nothing of the life of the Aristocracy. He was deeply religious. His reliance upon Almighty God was childlike and sure. In his mind there was no question of the reality of an overruling Providence; he lived in it; and at that altar he gathered his strength to meet the burdens laid upon him. His sense of humor was large. He had a fund of stories to illustrate an impression he desired to enforce. His was a clean mind. From the lips of one who knew Abraham Lincoln as perhaps no other man knew him, I have it that never was a story told which did not carry with it its purpose, and never a vulgar story for its vulgarity. He was in the world and of the world in the largest sense.

In all ages of the world men of commanding stature have appeared and disappeared, but there is something about these great Americans different from any other leaders the world has yet known. They stand for the evolution of Liberty and Freedom, for the highest ideals of human existence. Men will always reverence the name of Washington; but men will always love the name of Lincoln. Thousands of our countrymen cannot even to this day hear his name without the tears welling unbidden, and speak of him with trembling voice. His great humanity thrills the heart and moves the emotion, and will continue to, until all of those who lived in his time have passed into the great beyond.

I well remember the day, the saddest day this country ever saw. In every home, at every fireside throughout the North, that day the Angel of Death had entered and taken from it its most loved form; that ungainly frame had taken on the beauty of the mind that dwelt within it, and the wail that pierced the air swelled and rolled in a mighty torrent that would not be stayed. The thrill of a great sorrow was felt in every hamlet and by every stream where men and women lived. The children, too young to know what had taken place felt the influence of something—they knew not what, which overshadowed the household.

So let them rest! Upon the tomb of Washington, reverently we place the Immortelle—the Everlasting.

Upon the tomb of Lincoln, intertwined with our heart's holiest affection, we place the Ivy and the Evergreen.

GRADED OAKLAND CITY TRAINING SCHOOL.

J. B. Orr.

Something new in Oakland—the East Bay Section—a college to give graded work to Sunday School teachers and officers. It is modeled after one in Denver which is rendering large service. The college meets in the First Presbyterian church every Friday evening at 7:45. The course covers thirty weeks in the year and furnishes its students with the best books and plans for best work. The first session last Friday evening revealed the largeness and helpfulness of the plan.

Professor E. W. Parsons gave his initial lecture on The Contributions of Judaism and Christianity to our Modern Civilization. Rev. Miles B. Fisher outlined his course of study and recommended as aids the History of the Bible by Hastings and Bible Commentary by Drummelow. His text book is by Barclay.

The general assembly then divided into groups for specialized work: Mrs. Ray F. Carter and Mrs. T. H. Hageman teach The Elementary Course, using text book, The Primary Worker and His Work, by Jacobs Lincoln. "The Junior Worker and His Work" is conducted by Mrs. A. W. Brandt.. In the secondary division, Professors Washburn and Linslay teach "The International Worker and His Work," both by Lewis. The adult department uses the Y. M. C. A. Course for men by See, taught by Mr. J. W. Henderson. The evening closed with a second general period addressed by Professor C. E. Rugh of the University of California, who uses as text book, The Pupil, by Weigle.

"A threefold cord is not easily borken," and there are three elements of strength in this new movement: the text books selected, the instructors, and the forty-five pupils enrolled. Note the personnel of the faculty: Professor E. G. Linslay and Professor E. E. Washburn are prominent high school teachers. Professor E. W. Parsons is of our Pacific Theological Seminary; Rev. Miles B. Fisher is the Congregational expert in Sunday School scholarship; Mr. J. W. Henderson stands at the head of work for men in Sunday School; Mrs. Carter, Mrs. Hageman and Mrs. Brandt are Oakland's leaders in their respective departments.

The college is open to all seekers after modern methods in Sunday School work; registration fee is fifty cents. The officers are: Dean, The Rev. James B. Orr; Principal, Prof. E. G. Linslay; Secretary-Treasurer, Miss Eleanor Wals Plaw.

THE BOY SCOUTS IN LOS ANGELES.

On Saturday, the fourteenth of February, occurred the first big "hike" of the Scouts of Los Angeles, under the direction of the newly organized Scout Masters' Council. The objective point was Sycamore Canyon, east of Tropico. Five troops were represented, ranging in numbers from three representatives of the troop connected with the Presbyterian Church in Glendale to the twenty-one from the union troop in Inglewood. About sixty boys, in all, were in attendance. After a wildly happy day, crowded with Scouting activities, including tests of various kinds, signalling, scouting games, and a track meet, the party broke up, and the various troops and patrols marched back to the car line on their way home, feeling that at last Scouting was firmly established in Los Angeles.

A few years ago a certain prominent publisher exploited Scouting, under the name of the "American Boy Scouts." A great troup was organized here in Los Angeles. But when the advertising which at first accrued to the paper which in the eyes of the public stood sponsor for the movement no longer seemed worth the effort the whole institution went by the board. Since that time, until now, it has seemed an impossibility to get this excellent mode of approach to the Boy Problem revived. But have we not been overlooking the most effective agency we possess for handling that difficult problem?

There are many societies which exist for boys, but none of them offer the advantages Scouting does. The Boys' Brigade is a military organization, and as such is of necessity limited in its appeal. The Knights of King Arthur are too close an imitation of our secret societies for grown-ups,

which are by no means an unmixed blessing. But Scouting combines all the advantages of these two societies, with many others they do not and cannot possess. In the first place, a boy is a born "jiner," and the system of grades and honors which Scouting affords gives him an inexhaustible field for all his ambitions in that line; and this without encouraging snobbishness in any form, for the honors are to be gained by merit, and not competitively or through favortism in any form. In the next place, while strongly anti-military, it inculates the same sense of discipline as the Brigade. One of the provisions of the Scout Law is obedience. Furthermore, the love of the out-of-doors is constantly taught. But best of all, the system is so flexible that no matter what the strong poins of the Scout Master may be, and no matter where he may be weak, the work may be directed into fields in which he can in honor act as a teacher of his boys. For instance, the Master of the troop in the West End Church is no botanist, and knows little of biology. His knowledge of geology is of that vacuous and misty kind which is worse than no knowledge at all. And so, for the present at least, he is handicapped in those very important lines of teaching the out-of-door life. But it happened that once he was a student of Astronomy. He did not study it with the idea of teaching it to anybody. But now he has been able to get his boys interested, and to reveal to them a little of the glory of the Creation which they should learn to appreciate. Once also he was a stamp and coin collector, as most of us have been, if we will only confess it, and that has given him another avenue of approach. And if he knew a smattering of a dozen other sciences or pseudo-sciences he could use them all. No parlor trick, or knowledge of any hobby, or accomplishment of any sort, is too trivial to be of use to the ingenious leader of a group of Scouts.

And how the boys take to it! If it is well handled, and if the Scout Master takes it seriously and does his share of the work, realizing that although boys are not inclined to earnestness of purpose themselves yet they respond to it in others, and if he can avoid the fatal temptation of railroading every rascally youth into his troop that he can lay his hands on, in order to make a showing, whether he is a good Scout or not, he will soon have so many first class boys that he cannot handle them.

There are only two or three hundred Scouts in all Los Angeles. Outside of the troop in the West End Church there are only two or three troups in any of our Congregational Churches in all Southern California. Is it not a very strong possibility that because of our neglect of this form of service, which the world over is deeply influencing thousands of the future men of affairs, we are in danger of losing still more of the boys than we have in the past? And we may be sure that the boys we are losing because we are not utlizing this or some similar form of boys' work are the very ones who ten or fifteen years from now will be the resourceful, energetic, capable men of our neighborhoods.

H. V. H.

There are two ways of reaching truth,—by reasoning it out and by feeling it out.All the profoundest truths are felt out. The deep glances into truth are got by love. Love a man, that is the best way of understanding him. Feel a truth, that is the only way of comprehending it—F W. Robertson.

A LETTER FROM NEW YORK.

Edwin Sidney Williams.

Dear Pacific Friends:

I find in the New York Globe of last evening a thought from Herbert Corey, which chimes in so thoroughly with my own convictions and aspirations that I clip it out for you. It seems to start what may grow into a letter:

"This country is getting ready for a world-beating revival of religion," said one of the great distillers of the west during a recent visit to New York. "Don't laugh. I would not be surprised if within the next twenty years a wave of religious enthusiasm should sweep over this country which would win a place in history."

He gave his reasons: "Prohibition will be a national issue within ten years," he said. "Every intelligent man in my business realizes that. The decent ones are guarding against it by trying to wipe out the dives. Already western states have enacted anti-liquor legislation which would have been unthinkable ten years ago. The campaign against habit-forming drugs is gathering. strength everywhere. Each year the religious revivals are more numerous and more effective—and, incidentally, more expensive and more profitable to certain promoters. The recent report of the American Federation of Churches shows that the number of churches is on the increase constantly. Churches are co-operating as they never did before. Roman Catholic priests and Jewish rabbis and Episcopal rectors and ministers of the evangelical churches are working elbow to elbow in almost any town you can name. Such leaders as Commander Evangeline Booth of the Salvation Army say that religion was never more popular than it is today—in spite of surface indications. Methods are common-sensical instead of controversial. Look out for the big revival. It's coming sure!"

A Year's Experience of New York.

It is very interesting to note the changes in this great city since I left it in 1853 to go to Oberlin. Another time I can write of churches. Let me write now of a wonderful snowstorm the like of which I have not seen here since my boyhood nor anywhere save the great blizzard in Northern Minnesota, on January 7, 1873, when a hundred people perished. With a party of friends I was in a passenger car on the Northern Pacific Railroad, between Audubon and Detroit Lake, from Tuesday until Saturday morning. Here as I write, the tall buildings about me are capped with snow from six inches to six feet deep. In the streets below the snow, save where sidewalks are swept and car tracks cleaned, is from ten inches to ten feet deep. The weather has been very cold. For fear of fire, and at the warning of officers, fires have been reduced and water spared. It has been a time of trial which has been royally met. The police have been masterful gentlemen, picking up the fallen, watchful of children and women, considerate to worried teamsters, civil to the many who have leaned on them. They are larger, handsomer, better men than those I teased when a youngster. I am not mistaken in calling this a better city than that I knew. I have no heard an oath since I came here nor seen a drunken man or woman. Nor any indecency. It's a paradise for well fed and well blanketed animals in comparison with the city which I studied as President of the Minneapolis Humane Society.

In a great snare of nine cars on this Columbia Univer-

sity Hill, where I write, when automobiles stalled and coal carts crowded, only one man got foolishly irritated and slapped a splendid black horse, which almost reached him with a well-aimed kick. Oh! the pictures in my eyes of happy kids with new sleds and proud mammas out watching them coast. The squirrels on the campus are cared for and fed. Handsome women lead out homely dogs for exercise. I have not seen stone or stick shied at squirrel, bird, dog, or cat where I would have hurled them before Geo. T. Angell and Peter Bergh and my good pastor taught me better. If Isaiah were here he would tell us that his prophesy is surely coming true as it is: "The cow and the bear shall feed."

Seventy-five ministers recently gave a farewell luncheon to Sir Johnston Forbes Robertson. The gifted Secretary Laidlaw of the Federation of Churches arranged it and ten ministers of different denominations, in wonderful harmony, and with an eloquence unusual, even in New York, thanked him for his clean and effective service, especially in his rare play, "The Passing of the Third Floor Back." It was my rare privilege to meet the gifted actor and be introduced by an artist friend of his who noticed my enthusiasm. When I told him he should never retire but fill out his mission as an ordained evangelist of unselfishness, he thanked me and said men of all denominations gave him like greeting. Some day wise millionaires will endow such teachers. Why not? New York's slums will dry up when such teachers are sent them at the price of ordinary "movies." "The sun he do move." A Divine restlessness will come on the great actor. Painting pictures will not satisfy the man who admits the moral force of his play possesses him. He will "come back."

Samuel B. Capen.

A card on my desk tells me the gifted President of the A. B. C. F. M. has passed on.

What a man he has had to be to fill the place Mark Hopkins and Richard Salter Storrs so honored! What a welcome his old pastor, F. B. Perkins, has given him as he has passed up into the Father's house!

His moving appeals officially always got into my heart the better by reason of his warm handclasp and the love messages he sent back by me to the well-rememberd friend and pastor.

Samuel H. Willey.

His brother, Rev. Austin Willey of Northfield, Minnesota, was my dear parishioner and his precious family were my loyal friends. The brave colleague of Neal Dow introduced me to his knightly and royal California brother. How a young pastor blushes, and yet **must** look up, when such a royal priesthood take him by the hand I deeply know. His was a princely part in the kingdom of California. His stature will not be less in the Father's house. Brethren and friends, how many ways the Divine Teacher takes to make men of us. "They that be wise shall shine as the firmament and they that turn many to righteousness as the stars forever and ever."

Dr. McLean.

Secretary Edward Lincoln Smith, who yesterday spoke most impressively of President Capen of the A. B. C. F. M. at the memoriial services in Broadway Tabernacle told me, in bated breath, "Dr. McLean, too, has gone."

As I write the flags are flying in memory of George Washington. It is not too much to say of our departed friend, his was a stainless life like that of the "Father of His Country." He loomed up among teachers, clergymen, and citizens as the pure patriot and General did among the noble builders of the new world. It was through Dwight L. Moody and the wonderful Christian Conventions he organized in the west I first looked into the pure and inspiring face of the tall, young pastor at Springfield. Later I once heard Moody, speaking in the East, say of McLean of Oakland, "He is the best man out there." I never heard him say a word I wished he had not said. I never saw him do a thing I wished he had not done. What masssive common sense he had! When a genial young Sunday-school friend asked him if there would be any harm in taking a bicycle ride on Sunday after a hard week's work and a faithful morning at church and Sunday-school he answered, "Take your needed exercise. You need not take a brass band along." It seems to me the admirable pastor was at his best on his big church platform with a hundred little children about him. It was my privilege to hear him preach a sermon to them about Moses. Telling the children that Moses' Hebrew name meant "drawn out," he used the name, "Little Drawny" for the wonderful child who had fixed the attention of Pharoah's daughter.

There are many in the dear old church which has spared two pastors as presidents of the Seminary who will recall this sermon.

He was a very prince of finance. He learned what Edward Kimball knew of debt-raising and added his own skill and devotion. No one from Puget Sound to Coronado Beach ever carried the churches of Jesus Christ on his heart more tenderly or listened more eagerly to their calls for help. With the very light of Heaven in his face his serious feet were on God's earth for service. He rode a bicycle like a conqueror. He was a splendid horseman. Shasta's streams were familiar with his trout-flies and in the quiet pools he dropped his cares and came home from the mountain-tops like a giant refreshed for service. Everyone who was concerned with the kingdom of God in Oakland knew the way to his hospitable door and none were turned empty away. If a country pastor had an erring boy who had been long enough at San Quentin, John Knox McLean would look up the facts and spare the time to go and see the Governor in his behalf. The reach of his arms of blessing is indicated by the fact that he had married enough people in Oakland to crowd his church to the door. His long time friend, the lovable Samuel T. Alexander, said of him, "When I have heard Doctor McLean read a chapter of the Bible and pray I have had a genuine experience of worship."

SUNDAY LAWS.

G. L. Tufts.

One reason why there is a growing laxity in the enforcement of the Sunday laws of our Union, is because of the form in which they were drafted. They practically forbid all kinds of labor and business in brief general terms, then except "works of necessity and charity," without enumerating what shall constitute such works. No one knows when he does a certain act whether he is guilty of a crime under the law until the case is adjudicated in the courts. There

is no uniformity of ruling by the courts of different states, or even of the same state.

A better method is for the legislative body to decide what are "works of necessity and charity" in the eyes of the law and have them embodied in the act. Then every citizen and officer will know what is permissible without litigation. The Lord's Day Act of Canada, the best Sunday law of any nation, is drafted after this plan. So is the recent law of Massachusetts.

But in this age, when people are dependent upon public utilities for their daily necessities and because of the complications of the business and industrial world, "necessary works" are far more numerous than in the days of our fathers when each family had its own well of water, tallow candle, milk cow, horse and chaise. If the new law of Massachusetts, the fountain head of Puritanism, has a long list of exceptions to its general prohibitions, the friends of the Lord's Day should not oppose a proposed Sunday law for Cosmopolitan California so long as the bill contains only a part of the Bay State exceptions.

The Weekly Rest Day League will join with the sons and daughters of toil in the Golden State to secure for each one a weekly rest day and as far as practicable to have this day fall upon the American Sabbath. Debarring one or two provisions which public sentiment, as expressed by the majority of voters, demands shall not be prohibited, such as Sunday newspapers and ice-cream parlors, the other exemptions could not be eliminated without working injury to legitimate industries. Therefore the League urges all citizens of California to help the weary seven day toilers to obtain Sunday as a day of rest by voting for the bill at next November election. Many of them will gladly use it as a day of worship. For her own reputation, California should have such a law before the 1915 Fair.

BY-THE-WAY-REMARKS.

Candid Observer.

Not so very long ago ready material for the ubiquitous jokesmith was the "hay seed," the "mother-in-law," and the "old maid."

The first as a risible excitant was usually brought to town and placed in some grotesque position there; the second was exploited as embodied diabolical feminism, a terror to husbands, devoted to the intimidation of wives and to the general upsetting of family peace, while the third, pictured as a wild nemesis at the heels of mankind or as a timid vine sighing for some chivalrous oak, was material over which supremely satisfied, the Jokesmith rang his hammer merrily.

Fortunately for the honor of sweet and wholesome humor these awkward throws at wit are about ruled from the game. It is realized that the average farmer's intelligence, his leadership, and with the rest his bank account, remove him from all suggestion of the ludicrous; neither does the mother, wife or husband in the home fill the part formerly assigned her on the almanac's funny page, nor is she commonly made to feel that the cold term "in-law" defines her place, in the family affection, and the "old maid" (apologies due her for the term) is now a woman of business, a citizen, a Grand Juror to take note of, and very often from another side of her noble nature is she found serving as a minister of mercy to a whole regiment of relatives to whom she certainly must appear in her character, disposition, and occupation, with nothing at all about which the most gigglesome could raise a laugh.

It is indeed very probable that Farmer John, mother-in-law, and Auntie are about as they have been, but we see them less in the Jokesmith's shop because of more kindness and better taste in the Good Fun Market.

* * * * *

The Vaudeville Theater offers one a fair chance to observe what people will laugh at, and it is there one may understand that even managers, those wizard caterers to human fancy, may underreach or over reach if they for a moment overlook the things for which people care or what they think. Not long ago I saw an attempt to burlesque religion, by presenting a clergyman in the manners of a clown. Before this spectacle the people sat silent like perched owls in the day time. In another place rude reference to the mystery of maternity was received with pained and shame-faced silence. In neither instance, as actor-folk say, was shown a hand. The silence was a keen rebuke. People need real fun and laughter is good medicine, but that is a good and wholesome quality of human nature which refuses to make sport of things sacred and sublime.

NOTES AND PERSONALS.

It is coming to be recognized that there are statesmen in world missionary enterprises, as commanding figures as those who have shaped the political destinies of new colonies and renascent empires in Asia or Africa. Congregationalists are glad that Rev. James L. Barton, secretary of the American Board, is numbered among these missionary statesmen. His series of lectures on the Earl Foundation of Pacific Theological Seminary will doubtless be an important contribution to the comparative study of religions.

As a temporary appointment to the position of district secretary on the Pacific Coast in place of Dr. Tenney, who retired from the position March 1st, the American Board will send out a missionary on furlough, probably Rev. J. K. Browne, of Harpoot, Eastern Turkey Mission. Mr. Browne has spent nearly forty years in the Turkey mission, is a very strong speaker and a very genial, companionable man. He has done a great deal of the hardest kind of pioneer missionary work, preaching in the Armenian country villages. His daughter, Miss Alice Browne, of the North China mission, is well known to the women of the different Boards as one of their ablest writers and speakers on missions in China.

One of the most helpful books on the great new problem of our home missionary enterprise is "Immigrant Forces," published by the Missionary Education Movement at 35 cents a copy. When you realize that "of a hundred workers at your daily service engaged in making things for you to wear and for the home you live in, sixty were born in a foreign land and fifteen others had foreign fathers," you will see that mission work for foreign-speaking peoples in America is one of the most urgent tasks of the church today. It is to be hoped that every church, woman's society, Sunday school and Endeavor Society will at some time during the year organize a mission study class in this textbook.

The campaign of the Northern California Home Missionary Society to raise a Deficiency Fund in addition to the regular gifts for current work, was made necessary because

the churches did not practically assume the responsibility for their work among foreign-speaking peoples, which they agreed to in theory. The mission for Italians at Green Street Church, San Francisco, so ably carried on by Rev. Robert Walker and his family, is an illustration of what our churches ought to be doing for several other nationalities in need of a pure Gospel. A strong effort is being made to have all the churches in Northern California give an extra offering for the support of this Italian work at Green Street, and then perhaps we shall be ready for even greater things in meeting the needs of those strangers from lands without a pure and an intelligent Christianity.

The unique Dan Crawford, author of "Thinking Black," twenty years without a break in the heart of Africa, will fill several engagements on the Pacific Coast during April. Rev. Morris H. Turk of Los Angeles has been making the engagements. It is doubtful whether any dates are still open. Crawford will speak in the First Church, Oakland, Sunday evening April 12th, and in the First Church, San Francisco, Wednesday evening, April 15. He will address a union ministers' meeting Monday morning, the 13th, and will give other addresses at Pacific Theological Seminary. His book has been much talked about but read by a much smaller number than have talked about it. It is not a nice mission study book for little girls. It is full of the harsh, brutal facts of savagery. It is a man's book, and no one who reads it will say, "Why support foreign missions? We have heathen at home."

Mr. David Ross, whose sister, Mrs. Grace, was a missionary in India and a co-worker with Dr. Hager in starting the first Hindu Sunday school in America, has been asked by the American Missionary Association, co-operating with the American Bible Society and the mission boards of the Presbyterian and the Methodist Episcopal Church, to open a room in his home in Berkeley as a reading-room and social center for Hindus and to give his evenings to educational and religious work among them. Except the Sunday school at Claremont, conducted by Congregational volunteer teachers, no other organized religious work for Hindus is now being carried on, as far as can be learned. Hindus in need of help or information may be directed to the office of the American Bible Society, Y. M. C. A. Building, San Francisco, where the agent, Rev. A. Wesley Mell, formerly a missionary to India, will gladly assist them or send them to Mr. Ross's home.

Congregationalists have been talking lately about bringing the missionary societies together. In Modoc County a practical illustration of effective co-operation in the mission work of three societies has revealed the possibilities of the future. Recently the wife of a home missionary, with the assistance of the Sunday school missionary, organized a third center for Indian mission work in the county (besides the two jointly maintained by the American Missionary Association and the Northern California Home Missionary Society). Modoc County, "our last frontier" in California, is beginning to be adequately cared for through these co-operative plans of the homeland societies. G. W. H.

WOMAN'S BOARD.

The semi-annual meeting of "The Woman's Board of Missions for the Pacific" will be held April 1, 2 and 3 at Plymouth Congregational Church, Seattle, Washington.

DR. KENNGOTT ON THE IMMIGRATION PROBLEM.

In a recent address before the Women's City Club, Dr. Kenngott, who in addition to acting as Superintendent of the Congregational Extension Society, is Lecturer in Sociology in the University of Southern California, gave his estimate of the problem which the California cities will have to face when the Canal opens. In the Los Angeles Times he is reported as follows:

Dr. Kenngott is peculiarly fitted to cope with this question by reason of his twenty-years' pastorate of a downtown church at Lowell, Mass., which is the great textile city of America, where immigrants from Southeastern Europe—Armenians, Greeks and Portuguese, flock in great numbers. In connection with his church was a mission, known as Pilgrim Chapel, to which many of these foreigners came, and he gave some most interesting incidents in this connection. In a social survey of Lowell which, he said, is a type of many other textile cities, he described how the tendency in such cities is toward an outward draft of American families to the suburbs, and an inward draft of foreigners—four or five families moving in where one had lived before and thus creating the congested districts. Darkness, dampness and dirt lead to bad housing, drunkenness and tuberculosis. These Greeks, Italians and Syrians are largely shepherds—they love outdoor life and their light wines. Coming to America they encounter—in the East—a cold climate which forbids outdoor life; they have to live in old, ramshackle tenements, unventilated and unsanitary, and here they hive up. The American saloon is the one institution that asks no questions and extends the glad hand. They drink their wines and liquors there instead of in the open. All this leads to the only logical consequence—drunkenness and tuberculosis.

"Los Angeles," said Dr. Kenngott, "cannot long remain a purely residential city. You know, people in New England have the impression that this is the home of millionaires and people who live simply to enjoy themselves. I have learned differently during my two-years' residence here. I se in Los Angeles the New York of the Pacific—a great industrial city, and we must prepare to meet the situation—and the immigrants. The so-called 'Little Landers' have given us a suggestion. 'Back to the land' is the cry. What we need is a live man on Dead Man's Island at San Pedro—not a statue of Liberty—to greet the immigrant with a hand outstretched in warm welcome and a heart to teach him how to become a good American citizen; to turn him to the land that best fits him. The only way to meet congestion in our city is to prepare proper housing conditions. The curse of eastern industrial cities is the absentee landlord. In the city of Lowell there are but five resident landlords—and three of them are in the same family. It's a pretty good proposition to invest your money where you live—and then watch it."

HAPPINESS.

My heart is full, and I feel that happiness is simple, like a meadow flower.

We grasp it with a cruel eagerness, and crush it; we jump beyond it in our mad pursuit, and miss it forever.

I look around me and see the silent sky and the flowing water, and feel that happiness is spread abroad as simply as a smile on a child's face.

—Rabindranath Tagore.

THE WORK AT GREEN STREET, SAN FRANCISCO.

The missionaries at Green Street are evidently succeeding in getting a hold on the Italian population of the North Beach district. Since the mission was commenced, less than eighteen months ago, the congregations have always been very encouraging. Since the beginning of the year they have practically filled the auditorium at the week night services. Forty have joined the church, which was organized last November, and others are ready to come in. The two men elected as deacons are both married and their wives are also members. One cut shows the congregation on Friday evening, February 13, and no effort was made to have a larger attendance than usual. The other cut shows a class.

A Green Street Congregation.

The English classes draw a large number of young people, several of whom are new arrivals. Five classes are held every week and the total enrollment for the season exceeds 150; the regular attendance at present varies from seventy to eighty. A special class for women was formed early in January and the enrollment has reached 26, with an attendance of about 20. This class meets before the service and most of the women services. It is expected that a good many of them will soon join the church and experience proves that many of the best members are gathered in this way. The advantage of having teachers who can give the instruction in their own tongue, as the members of Mr. Walker's family do, is much appreciated by the beginners. The more advanced classes are taught by University men secured through the Immigration Department of the Y. M. C. A. Twice a week the classes are held when there is no church service, so the contact of Christian teachers with the students is frequent and the influence is constantly felt. A look at the faces of the students shows that they are mostly men and women of intelligence, and this is proved by the steady progress they are making in what will soon be the language of their everyday life.

The monthly concert, a contribution of the mission to the social life of the colony, has become quite a feature and draws crowds of from 200 to 350. We have been told that the Romanists are flattering our missionaries by copying this item of their program.

Such a work as this ought not to be crippled by lack of support and we hope that the appeal recently sent out by Mr. Rathbone will meet with the liberal response it deserves. Nothing would add more to the pleasure and working strength of the Walker family and their associates than the assurance that the churches are cordially supporting their work by sympathy, gifts and prayer.

Green Street Classes.

I would say to all: Use your gentlest voice at home. Watch it day by day as a pearl of great price, for it will be worth more to you in days to come than the best pearl hid in the sea. A kind voice is joy, like a lark's song, to a hearth at home. It is a light that sings as well as shines. Train it to sweet tones now, and it will keep in tune through life.—Elihu Burritt.

How much human goodness lies hidden and unsuspected in lives and conditions the most unpromising and uncongenial to its development! To find these flowers of goodness where least expected forms one of the happiest surprises of human experience, and is a discovery which warms and inspires the heart.

It is a common belief that only he who works serves his fellow-men. But service has many other forms of expression. Says R. L. Stevenson, with deep thoughtfulness, "So long as we love, we serve; so long as we are loved by others, I would almost say that we are indispensable; and no man is useless while he has a friend."

PLAIN TALKS

ABOUT THE "EVERY MEMBER CANVASS"

Number Three

THREE GREAT ADVANTAGES OF THE EVERY MEMBER CANVASS

The evidence for the value of the Canvass is increasing rapidly and is overwhelming.

1. The EVERY MEMBER CANVASS meets—not attempts to meet or plans to meet, but actually MEETS—the missionary obligation assumed by the church, covering the whole range of interests, home and foreign. This alone should be enough to commend it to the churches.

2. In many cases, the EVERY MEMBER CANVASS meets also the current expense account of the local church. Increasingly churches make one canvass for home expenses and benevolences, and their success is a rebuke to some of us who have felt that under such an arrangement the cause of missions would be slighted, being regarded as of secondary importance. We find, however, that the churches protect both appeals by having canvassers go in twos—one to stand for home expenses, the other for the missions.

3. The EVERY MEMBER CANVASS, where properly conducted, produces a marked spiritual effect. Of course it does, since the bottom of the plan is to bring each member of church and congregation into active partnership with Jesus Christ.

Now Listen to this Chorus of Praise for the Every Member Canvass

FIRST EVANGELICAL CHURCH, MILTON, MASS. Doubled the number of givers to missions.

FIRST CHURCH, NORTHAMPTON, MASS. Considerable increase in number of regular contributors, increased funds, more widespread interest in missions.

EMMANUEL CHURCH, WATERTOWN, N. Y. Doubled our income for running expenses and increased our missionary pledges 300 per cent.

FIRST CHURCH, PITTSFIELD, MASS. Number of systematic givers was raised from 83 to 291 and we had a surplus of $615 after paying the deficit in our apportionment for 1912.

WESTBROOK, CT. Doubled our gifts to missions.

FIRST CHURCH, EAST ORANGE, N. J. The plan has been in operation eight years. When initiated increased gifts 33 1-3 per cent. Amount has not fallen back since.

SOUTH CHURCH, LAWRENCE, MASS. Doubled our contributors, insuring our apportioned amount and a sum in excess.

SHELTON, CT. Increased benevolences about 100 per cent.

CHENANGO FORWS, N. Y. Our apportionment assured. At our annual meeting the treasurer presented best financial reports in 20 years.

JAMESPORT, N. Y. Number of regular givers more than doubled. Total gifts to missions twice as much as preceding year.

GRACE CHURCH, CLEVELAND, O. More than doubled amounts received and number of contributors. Are also getting $5,000 Building Fund pledges on two-year basis in this way.

MANSFIELD, O. We increased our subscription nearly $1,000 over last year—65 per cent. of our members are contributing.

ANNAWAN, ILL. Apportionment was raised in full, increase of $100 over preceding year.

CAMPAIGN, ILL. More than doubled our contributions.

ELDORA, IO. Have met our apportionment and gone well beyond, 24 per cent., in fact.

SPARTA, WIS. Increased our benevolences over 100 per cent., and in the last three years have been given as much as in the previous six years under old method.

EAST BRIDGEWATER, UNION CHURCH, MASS. Larger number giving. Double amount given Apportionment reached Fine solid basis for progress. Every member Canvass is only way.

WEST ROXBURY, MASS. The regular contributors are more in number than church membership. Apportionment raised easily.

KANSAS CITY, KAN. Practically entire membership contribute. Would not think of conducting finances in any other way

The Commission on Missions asks the Congregational Churches to have the Every Member Canvass before April 1. Will you urge, Mr. Layman, that your church fall into line?

CORNELIUS H. PATTON
Secretary A. B. C. M.

WILLIAM EWING,
Secretary C. S. S. & P. S.

CHARLES C. MERRILL,
Asst. Sec'y National Council

National Committee for the Every Member Canvass

WRITE TO MR. MERRILL, 14 Beacon St., Boston, Mass., FOR LITERATURE AND PLANS

WATCH THIS SPACE EVERY WEEK

Among the Churches.

Brea.—Rev. I. B. Le Claire has resigned the pastorate of this church.

San Francisco, First.—Five persons entered into fellowship last Sunday.

Berkeley, First.—Sixteen persons were welcomed into fellowship last Sunday, two on confession.

Los Angeles West End.—At the communion service last Sunday seven persons were received. All adults.

Los Angeles, Mesa.—The pulpit is being supplied, during the month of March, by Mr. E. S. Wakeman, who has been preaching at Palms.

Los Angeles, Pilgrim.—A two weeks' mission has just been held in this church, under the leadership of Dr. Kenngott and the pastor, Rev. Tyler Dennett.

Redwood City.—Sunday, March 1st, nine were received into the church, four by letter. Five children were baptized. The many friends of Rev. and Mrs. C. C. Kirtland will be glad to know they have taken up their permanent residence in Redwood City.

Los Angeles, Olivet.—For the last five weeks evangelistic meetings have been held in Olivet Church, under the leadership of the pastor, Rev. John L. Maile, and Rev. J. E. Wolfe. On the average about fourteen meetings of all kinds have been held each week. The result has been like a subsoiling of the entire church work, resulting in an accessible state of mind for the ministry of the Word. The midweek meeting and the senior and junior Christian Endeavor meetings have been strongly helped, and a Bible Study class enrolling 17 has been organized, meeting Tuesday evenings. On Sunday, March 1, seven people entered into the fellowship of the church, five by letter and two on confession of their faith.

Weaverville.—The annual meeting of the church was attended by a large gathering. One of the noticeable features was the large attendance of young people, some of whom had never attended before. The reports of various departments of the church work were full of encouragement. The church attendance has increased very materially. For the last few months the church auditorium has been crowded. The Sunday school enrollment is considerably enlarged. The three young people's clubs are enthusiastically supported. During the last year eighteen united with the church, sixteen on confession. Rev. Morgan Lewis, M. A., is pastor.

Yucapai.—Rev. L. F. McGinty, to whom a call was issued some weeks ago, has accepted the invitation of the church to become its pastor, and will enter upon his duties immediately. A reception in his honor was held on the evening of Feb. 13. Mr. McGinty is a Georgia man, and was educated at the University of Georgia and at Atlanta Theological Seminary and Yale Divinity School. His previous pastorates have been at Trinity Church, Chihuahua, Mexico, and the Mayflower Church of Los Angeles, where for two years he did very effective work. The Yucaipa Church offers a most promising field, where a man may build himself into a new and developing neighborhood.

San Mateo.—At the communion service last Sunday morning nine persons united with the church; seven by letter and two on confession and baptism. On a recent Sunday morning the pastor exchanged pulpits with Rev. C. H. Stevens of Redwood City. Plans are on foot for a Sunday school contest between this Sunday school and that of Redwood City. It is to continue for three months. The honor will be given to the Sunday school that makes the larger growth in attendance and efficiency. The annual offering for the support of the Green Street church was made recently by ethe church and Sunday school, amounting to $17.00. Eight dollars was given by the Sunday school.

Oakland, Fourth. The annual meeting of Oakland Fourth Church was held Jan. 7th. Encouraging reports were read from all departments of the Church, the forward movement being strongly emphasized. All expressed appreciation of the splendid work being done by our pastor and his wife, Mr. and Mrs. A. J. Kennedy. The treasurer, Mr. H. T. Helfer, reported all bills paid, our apportionment for benevolences met and a small balance in the treasury. The announcement that the final payment on the Church debt had been paid by the Ladies' Aid Society, was gladly received. At the close of the business session, refreshments were served by the Aid Society, and a season of fellowship enjoyed. After a somewhat lengthy period of depression, our Church has been going steadily forward for the past six months. New members being received at every communion service, four united with the Church at the first communion service of the new year, three on confession of faith and one by letter. We are looking forward to a prosperous year in his work.

NOTES AND PERSONALS.

There will be no meeting of the Congregational ministers of San Francisco and vicinity next Monday.

Plymouth Church, Oakland, has received a check for one thousand dollars for the new building fund from Mrs. Margaret B. Fowler of Pasadena.

Los Angeles Congregational Ministers' Association unites with other city associations in inviting "Billy" Sunday to hold evangelistic meetings there at some early date.

A Pacific Coast pastor writes: "The article on Charnock's work particularly interested me. I like Charnock immensely, and it seems to me that in him we have a wonderful illustration of what pluck and an iron will can do. I am inclined to think that most of our hard situations are hard because there are not enough men who will stay with the goods as Charnock has done in Ocean View.

A Southern California pastor writes: "Your article on Harnack's stand in regard to Josephus I consider especially valuable, and shall read it tonight at prayermeeting. I have never seen any valid reason for thinking the passages in question interpolations, but have supposed that the consensus of scholarly opinion was fairly conclusive for us little fellows, but it certainly is an encouraging sign to find men like Harnack standing where he does."

The Rev. B. D. Naylor, pastor at Haywards, adopted an excellent plan, for the raising of the Haywards' church contribution to the home missionary society deficit. Arrangements were made for the Rev. J. B. Orr to go out and give a lecture on Julius Caesar. The proceeds were

to be divided equally (without any remuneration to Mr. Orr, who offered his services free) between the Haywards church and the Myrtle street church of Oakland. The receipts were good, and each church has turned its share into the deficit fund. Go thou and do likewise if you have no better plan.

AN EFFICIENCY WEEK IN SOUTH BERKELEY.

An Efficiency Campaign was conducted in the South Berkeley Congregational Church last week with good results.

It began on Sunday morning February 22, when the Rev. A. W. Palmer of Plymouth Church, Oakland preached on "Life's Hidden Treasures"—the Personal Message of Christianity.

Mr. Palmer was with the church five evenings and Dr. Aked one evening. The sermons were uplifting spiritually, and much good seed was sown in the hearts of all who were in attendance.

Each afternoon there were meetings in the church at which the varied interests were considered. Special meetings for girls and special meetings for boys, and for men, and for women, were held. Some of these were at the dinner hour so that those could be there who could not otherwise attend; and the talks were around-the-table talks.

Mr. Yoakum, the pastor, feels that decided good has come to the church and community through these meetings. No effort was made to bring people to a confession of Christ who had not yet acknowledged him. The aim was to so develop efficiency that this would follow later.

Each evening there was fine music under the direction of Mr. Alexander Stewart, and once the whole Plymouth choir participated in the musical part of the service.

LENTEN TALKS.

The Rev. A. W. Palmer is giving in several places in Oakland a series of Lenten talks on "The Modern Point of View in Religion." One of the places where the talks are given is in the Blue Room in Hotel Oakland. Time, each Thursday at 2:30.

1. God.

Why we believe in God. How we think of Him. Is God personal?

2. The Bible.

Principles of interpretation. Authority and permanent value.

3. Jesus.

His humanity, divinity and atonement, Essential Christianity.

4. Immortality.

Its reasonableness. Modern interpretations of the judgment, heaven and hell.

5. Religion in Daily Life.

The problem of evil. Some spiritual ideals and their value.

6. The Church.

Its sacraments. Its task. Its essential unity.

Peace hath mightier tests of manhood than ever battles knew.—Whittier.

The total income from the parcel post in the year 1913 was about $80,000,000.

There is no beautifier of form or complexion or behavior like the wish to scatter joy, and not pain, around us.—R. W. Emerson.

For The Children.

LITTLE JACK FROST.

Little Jack Frost went up the hill,
Watching the stars and the moon so still,
Watching the stars and the moon so bright,
And laughing aloud with all his might.
Little Jack Frost ran down the hill,
Late in the night when the winds were still,
Late in the fall when the leaves fell down,
Red and yellow and faded brown,
Little Jack Frost walked through the trees,
"Ah," sighed the flowers, "we freeze, we freeze."
"Ah," sighed the grasses, "we die, we die."
Said little Jack Frost, "Good-bye, good-bye."
Little Jack Frost tripped round and round,
Spreading white snow on the frozen ground,
Nipping the breezes, icing the streams,
Chilling the warmth of the sun's bright beams.
But when Dame Nature brought back the spring,
Brought back the birds to chirp and sing,
Melted the snow and warmed the sky,
Little Jack Frost went pouting by.
The flowers opened their eyes of blue,
Green buds peeped out and grasses grew;
It was so warm and scorched him so,
Little Jack Frost was glad to go.

MARJORIE JEANS DOLLS.

It was afternoon in the nursery. The lovely Doll Betty, dressed in pale blue silk, reclined on a satin sofa. When she had first come to live at Marjorie Jean's house, she had brought a trunk full of fine clothes. Marjorie liked this blue dress the best, and she said so very many nice things about Doll Betty that this pretty dollie became very vain and would not speak to the rag doll, who had lived in Marjorie Jean's nursery for ten years most.

"She's a vain, hateful thing!" said the Jap doll, who in a far corner of the nursery was cooking some beans at a tiny stove over a very hot make-believe fire.

"She is that!" declared black Dinah, trotting the baby doll till it cried aloud.

But Raggety Ann said: "If Marjorie Jean loves Doll Betty—we must be kind to her—only—she used to love me." Raggerty Ann's voice was very wistful.

'And it's yersilf that's worth tin of her," said the Irish boy doll, who was the gardener. "Here's a bloom I was after pickin' from the carpet flowers to prisint to yer."

Raggerty Ann took the big scarlet blossom, thanked her kind friends, and smiled a little; a very little, for her heart was lonely for Marjorie Jean.

Next morning no little girl came to the nursery. "What's happened, I wonder!" said the Jap doll as he opened a bean bag to get more beans for breakfast.

"She is usually here as soon as the sun's up," said Dinah.

Some one was opening the door and speaking softly. They heard that Marjorie Jean was very ill.

"Well, I'm glad of it!" said Doll Betty.

"What!" cried the other dolls in astonishment. "Glad that our Marjorie Jean is sick?"

"Yes, I am," snapped Dolly Betty. "She rumples my lovely

silk dress and combs the curls out of my beautiful hair."

"O dear! O dear!" sobbed Raggerty Ann softly. "If only I might lie on Marjorie's bed. If only she could love me a little."

The someone at the door was saying: "Which doll did she want?" The dolls held their breath. Of course, it would be Betty!

"She wants Raggerty Ann," mother replied, and someone carried the delighted rag dollie in to Marjorie Jean.

O, how happy, happy was Raggety Ann, for was not Marjorie Jean calling her dear pet names and did she not fall asleep at last with Raggety Ann close to eher cheek?

"Please mother," Marjorie Jean said one morning a week later, "won't you give Doll Betty to the washwoman's little girl? She hasn't a dollie! Because you see I just love Raggety Ann."—Grace May North.

DOCTOR SUNSHINE.

"Course I'm going to be a doctor when I grow up," declared Tom. 'I guess my Uncle Robert's a doctor, and I'm going to be just every bit like him when I grow up."

"Then if you're going to be a doctor," broke in his Uncle Robert, "you're just the little boy I'm looking for."

He took an orange from his overcoat pocket. "Put that in your case," he said, "and then put on your hat and go down the street till you come to a small gray house with green shutters. A little boy lives there who has a broken leg. Give him the orange and see if you can make him laugh."

Tom trudged off in great delight; it was a long time before he came back, but when he did he was so happy that his eyes shone.

"Well, Dr. Sunshine, how do you like it?" asked his uncle.

"Oh! I'm going every day till he is well," Tom cried.

"I shall have to put Tom under the seat of my automobile," laughed the doctor, "and when my patients are cross I will bring Dr. Sunshine in to smile at them."—Ex.

The United States has more than six million factory employees and 1,600,000 railroad employees.

JUST CALIFORNIA.

'Twixt the seas and the deserts,
'Twixt the wastes and the waves,
Between the sands of buried lands
And ocean's coral caves,
It lies not East nor West.
But like a scroll unfurled,
Where the hand of God hath hung it,
Down the middle of the world.

It lies where God hath spread it,
In the gladness of his eyes,
Like a flame of jeweled tapestry
Beneath His shining skies;
With the green of woven meadows,
And the hills in golden chains,
The light of leaping rivers,
And the flash of poppied plains.

Days rise that gleam in glory,
Days die with sunset's breeze,
While from Cathay that was of old
Sail countless argosies;
Morns break again in splendor
O'er the giant, new-born West,
But of all the lands God fashioned,
'Tis this land is the best.

Sun and dews that kiss it,
Balmy winds that blow,
The stars in clustered diadems
Upon its peaks of snow;
The mighty mountains o'er it,
Below, the white seas swirled—
Just California stretching down
The middle of the world.

—John S. McGroarty.

Colonel Goethals has accepted the governorship of the Panama Canal Zone, with a salary of $15,000.

POMONA COLLEGE

CLAREMONT, CALIFORNIA.

A Christian College of High Standards and Fine Equipment, in an Ideal Location.

For catalogue and illustrated pamphlet

Address, THE SECRETARY.

Pacific Theological Seminary

—Located at—

Berkeley.

Seat of the University of California. Curriculum modern, thorough, practical. Valuable University advantages free. Open to qualified students of any denomination. Location and climate unexcelled. **Expenses low. Next year** opens August 18, 1914. Address **President, C. S. Nash, D. D.**

Free Kindergarten Normal School

of the

Golden Gate Kindergarten Association

Accredited by the State Board of Education.

Miss Virginia Fitch, President.

Miss Anna M. Stovall, Principal.

Address: 560 Union St.

San Francisco, Cal.

Telephone Douglas 4143

Mrs. Kate S. Hart Mrs. M. S. Burland

Cambridge Apartments

929 Pine St., San Francisco

Between Mason and Taylor

Two, three and four rooms furnished.

Country Trade Solicited.

Under direct management of

MRS. K. S. HART,

formerly of

"The Ramona," 130 Ellis Street, and

"The Catherine," 1589 Sacramento St.

When we look into the long avenue of the future and see the good there is for each one of us to do, we realize after all what a beautiful thing it is to work, and to live and be happy.—

MILLS COLLEGE

A COLLEGE FOR WOMEN

Suburbs of Oakland, California

A College of high standards and excellent equipment. Entrance requirements equivalent to those of the University of California and Stanford University. Recommended students received in either University class for class. Twenty-one departments. Fine opportunities in Home Economics, Library Study, Music and Art, Modern Gymnasium and outdoor life in ideal climate. A Christian College, undenominational. Semesters open in August and January.

President Luella Clay Carson, LL.D.

For catalogue and information address Registrar, Mills College P. O., Calif.